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DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

## CREATION OF MAN.

For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Romans viii, 20.

The creation of man, his first appearance and conduct on earth, is a subject which has been the source of much speculation among religionists in all ages of the world; and various and conflicting have been the opinions in relation to his formation, and the principles and propensities with which he was endowed, by his Maker. In rearing this stupendous fabric on which we live and move, the great and all-wise creator undoubtedly foresaw precisely what would be the operation of all its numerous and complicated parts, and also, what kind of beings should inhabit it. He likewise foresaw the disposition and propensities which it was necessary to bestow upon mankind in order that every thing which he had made and created, or should make and create, might eventually redound to His glory, and to His alone. That all the mighty works of the great Creator are calculated for the benefit and well being of all his dependent creatures, there can be no rational doubt.

When we cast our eyes abroad and behold the earth yielding her fruit in rich abundance for the sustenance of all living objects; the regularity with which every thing within our view is conducted; the perfect order in which the planets move; their evident dependence upon each other, and how admirably calculated they all are to enlighten and beautify our world; the numerous delightful objects and pleasures with which we are by nature surrounded, we at once admit that no chance brought all these into existence. We must also admit that a being capable of performing this great and inimitable work, understood perfectly what would be the result, what kind of faculties man should possess, and precisely what use he would make of those faculties. And it cannot be supposed that He who is infinite in wisdom, and perfect in knowledge, and does "all things according to his own will and pleasure," would give to man, who was created in his own image, a disposition or propensity that would bring dishonor upon his Maker, or in any way affect the operation of His will or purposes. "For His glory all things are and were created."

In order clearly to understand the language of St. Paul, which stands at the head of this article, it is necessary to notice particularly the

time and manner of man's first existence and introduction on earth, as connected with the rest of creation. It must be recollected that the formation of man, as recorded by the sacred writers, was the last work of creation. This was the concluding scene, the closing act of that stupendous work. The heavens and the earth, the sea and all that in them is; every beast of the field, and creeping thing, and every fowl of the air; every tree and herb that springs forth from the earth, were all made and pronounced good, prior to the creation of man. "Thus the heavens and the earth were finished, and all the host of them, and God saw every thing He had made, and beheld it was very good; but there was not man to till the ground." Then comes the grand climax in the work of creation, the formation of man. Here was omnipotence itself. To form man, with a nature and disposition fitted in every way to fill the important station he was to occupy, at the head of all living objects on earth, and calculated to harmonize with all the multifarious parts of creation, and above all with a disposition and propensities that would eventually lead him and all his posterity to render God the praise, and glorify His name as the giver and governor of all things, we finite beings would suppose was no easy task. But the unbounded wisdom and knowledge of God was perfectly adequate to perform the work. Man was formed; the breath of life was breathed in his nostrils, and he became a living soul. It should also be recollected that the "tree of knowledge of good and evil," which was the cause of the woman's transgression, was prepared before the woman was made. The woman was then made as a "help meet" for Adam; they were blessed by their Maker; instructed to multiply and replenish the earth, and subdue it.

Now if it was not known that man would yield to temptation and commit sin; if it was not intended he should possess a disposition that would lead him to pursue the very course he did pursue, why was there any calculation made for such an event before our first parents were created? Why was this temptation prepared for them ere they came into existence? And why was their attention drawn particularly to the subject when they were first introduced into the world? If they were constitutionally holy, they never could have yielded to it, and it would have been a useless part of creation. But temptation was placed there prior to their introduction, and they yielded to it, which is conclusive evidence to my mind that it was the purpose of God that it should be so. But let me once more ask, If it had not been necessary for our first parents to know transgression; if it was not intended they should taste the cup of sorrow, why was the forbidden fruit placed within their reach? This was represented as more pleasing than any thing else in the garden. If they had no natural propensity or desire for it; if God did not know that they would partake of it, why did he point it out so particularly to them and fix their attention upon it? Why was it not clothed in all the deformity of a hideous monster,

so that the very sight thereof would strike terror to the beholder? How appropriately is this called "the tree of knowledge;" the distinguisher between "good and evil! All will admit that it was in the power of God to have prevented sin if He had chose so to do, but He did not prevent it, therefore it was His will it should be. If any thing is done against the will of God what Providence or Omnipotence does it leave him?

On the supposition then Man was created holy, and His will was the first cause of sin, the will of man is the first cause of God's will, and must be the moving cause of his own salvation, and then follows that the decree of God is not original in Himself, but from the will of man. St. Paul says to the Ephesians, "In whom also we have obtained an inheritance being predestinated according to the purpose of Him who worketh all things after the counsel of his own will." It is impossible for man to commit a single act unless God permits it. "God worketh all things and disposeth all things after the counsel of his own will." Paul writing to the Heb. says "who hath resisted his will? Gods will is done." Also to the Thes. "The measure of mens sins is set; they fill up their measure ALWAYS." It was determined who should betray Christ, also how many times Peter should deny him. Who in the face of such evidence as this, will dare to say that Adam need not have sinned. If man had not sinned he never could have known what happiness was. It is the experience of sin and its consequent effects, in this state of trial, that enables us to appreciate happiness; to discover and properly estimate the source from whence our deliverance flows. What glory could God ever have received from the creature man if he had not made him subject to vanity and disobedience whereby he was made sensible of his dependence on God for all things? Just so far as an individual feels his dependence, just so far he is disposed to reverence and obey. The great Creator who could force all things saw that to have mankind reverence and obey Him, it was necessary that he should feel his dependence on his Maker. And what was better calculated to bring him to feel this, than by creating him subject to vanity, whereby he would lose for a season some of the blessings with which he was surrounded, which would awaken in his bosom all the horrors of a guilty conscience, and cause him to look to his maker whom he had disobeyed, for deliverance; feel his entire dependence on him who alone could restore his many blessings. Adam felt this as soon as he transgressed. Mankind must all eventually feel it, although some will continue in a course of sin longer than others. "They must fill up their measure always."

But after all the "knowledge" our first parents had gained in consequence of transgression, we have no account of their natures being changed at all; or of their being any less under the care and superintendence of God than they were previous to this first transgression.



or that they continued in a course of wickedness. Neither (as is supposed by many) did the Lord forsake them, or leave them destitute, but had compassion on them, and continued his guardian care over them. Neither is there the least intimation that "endless misery," was threatened in consequence of their sin, which certainly would have been mentioned had there been any such thing. God declared that enmity should from that time henceforth exist between the woman and the serpent, (or sinful nature,) between her seed and his seed, and that she should bruise and ultimately destroy the serpent of sin. Thus mankind were possessed of two opposing principles, the one to do good and the other to do evil.

If mankind after committing the first sin became "totally depraved," why did God declare that enmity existed between the woman and the serpent. If they had been "totally depraved," there certainly could have been no good principle to act against, and oppose the serpent of sin, yet the woman was *commanded* to bruise the serpent's head. It is believed by many that there was a personal tempter, or devil, which beguiled the woman. Some say he was a fallen angel, but where is the supposition obtained? Certainly not from the Bible, for we have there no account, or any intimation of any fallen angel, or any Devil, or any hell, existing at that time. If this was the case, how shall we account for the entire silence of all the Sacred Writers on the subject? If there was a personal tempter possessed of sufficient power to lead man from a state of holiness, where did he get his power? Who tempted him to sin and fall? He must have derived this power and origin from some source, and must have had a tempter, unless he was co-existent with God, which none will allow. Unless therefore those who hold that there was a personal tempter show us this origin, and from whence he derived power sufficient to frustrate the purpose of God, we must put this down also as the invention of man; and one man's invention is worth no more than another's. But bible facts are stubborn things.

Some perhaps are ready to inquire what it was that tempted the woman to sin. Was it not the sinful nature which the woman was made subject to, that tempted her to sin? If we allow that a personal devil is necessary to tempt mankind to sin, we must allow that Eve was a devil, for we have no account of any other tempter personally tempting Adam. St. James has testimony to the point. "Blessed is the man that endureth temptation. Let no man say when he is tempted, I am tempted of the Lord, for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lusts and enticed. Then when lust hath conceived, it bringeth forth sin." If there was a personal tempter that tempted Eve, there must now be many millions of personal devils, one to every human being, for enmity was placed between the woman and the serpent, between his seed and her seed. The seed of the woman and the seed of the serpent, were to be co-extensive one with the other. The idea of a personal devil possessing the power generally ascribed to him appears to me to be downright nonsense. But if it was the sinful lust which man was made subject to that tempted the woman to sin, then there is a perfect consistency in the language of inspiration, concerning it, that enmity should forever exist between the sinful nature of man and that better principle instilled into his mind by the love of God, which shall eventually overcome this sinful nature. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because" (now comes the reason,)

"because the creature itself, also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain until now, and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved, by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Thus we see that man was made subject to vanity by reason of God himself because the creature shall be delivered, &c. He was made subject to vanity that the Creator might receive all the praise and glory of redeeming a guilty world and bringing them into the glorious light and liberty of the gospel. Thus is the superabounding wisdom of God manifested in all his works. Every thing in existence is calculated eventually to add to his glory.

St. Peter says, "We are redeemed but with the precious blood of Christ, as of a lamb without spot or blemish. Who verily, was fore-ordained before the foundation of the world but was made manifest in these last times," &c. Here is another incontestible proof that God intended sin should exist, else why was Christ fore-ordained before the world began. If man had not sinned, Christ's suffering could have done no good, either to man or his Maker. Men sin and will continue to sin until they receive power from on high against sin. David says, "Thou hast led captivity captive and received gifts for men." Until Christ by his spirit set the soul at liberty it is in bondage, and enthralled to base lusts, but "If the Son make you free, ye shall be free indeed." It is obvious then that in willing this great sacrifice the Creator saw that he should receive the glory in redeeming man from sin. Unless sin existed no redemption could exist. In order to receive glory for any sacrifice there must exist an adequate cause for the sacrifice. It would be *folly* to expect honor or glory from the creature for this redemption if they had no need of it. St. Paul to the Romans says, "For God hath concluded them all in unbelief that he might have mercy upon all." What fore-knowledge and wisdom is here made manifest! Well may we exclaim, "How wonderful are the works of God! Even Paul while contemplating this subject breaks forth in the next verse to the one last quoted, in all the eloquence of a divine messenger, and exclaims, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him are all things; to whom be Glory forever. Amen."

It also appears from what Paul says to the Corinthians, that man in sinning did no more than the Creator intended he should do. He created all subject to sin that he might have the glory of redeeming all, and having mercy on all. 2 Cor. v, 18th. "And all things are of God, who hath reconciled us unto himself, by Jesus Christ, and hath given to us the ministry of reconciliation to wit, that God was in Christ reconciling the world unto himself, *not imputing their trespasses unto them*; and hath committed unto us the word of reconciliation."—The sins of men are not to be imputed unto them until the glorious system of redeeming grace is made known unto them. Notwithstanding the world became full of sin, still the love of God was not lessened. He "so loved the world that he sent his only begotten son," to redeem it from sin. O who will refuse to love such a God as this! Who will hesitate to put their whole trust in him, rely wholly on his promises, believing in faith nothing doubting that he is able to perform all he has promised to the

utmost. Let us then no longer doubt his goodness and mercy, but rest assured that his great love wherewith he loved us, will eventually redeem us, together with the ransomed myriads of his creatures and bring us all to see his glory and sing his praises forever. I. M. C.

#### SUBSTANCE OF AN ADDRESS,

Delivered at the organization of the First Universalist Society in Stratford, Ct.

BY A. CASE.

Brethren and Friends—Having spoken to you some time this evening, before I was aware that you had decided to proceed to organize a society, I shall now be brief, in what I have to say, relative to its formation, and only detain you, that I may offer to your consideration a few remarks on the utility, importance and obligation thereof.

It is evident that the formation of this society, will be beneficial to the best interests of the cause in which we are engaged. We are aware that combined effort has far more influence than that of individual, and it is manifest that societies afford superior advantages, to isolated individual effort. Then as lovers of truth, we should be active in the formation of a society, and thereby prevent the suffering of our cause in consequence of the influence of opposing denominations. All religious sects manifest the sincerity of their faith, by their zeal and energy, in their profession. And will others believe us to be sincere, if we fail to manifest our regard, in some respects, for the truth of the doctrine we profess? Certainly not. We have had instances in this vicinity, where professed believers in the doctrine of "impartial grace," have neglected even to attend meeting when the gospel has been preached, and their neighbors have been led to doubt their sincerity on this account; they manifest no regard for the doctrine they profess to love. In this view it becomes us to manifest our attachment to the glorious doctrine we profess, the doctrine we sincerely believe to be the "truth of God," that others may be led to view our sincerity—examine the doctrine, and embrace its truths. How much have we already done to build up error! Who among us, but has heretofore aided and assisted, to build up that which we are convinced is a corruption of christianity, a relic of Heathenism, and in opposition to the glorious gospel of God's impartial grace? And if we have, shall we continue longer thus to do?—Shall we assemble here with faint hearts, because we fear the doctrine we have espoused is here unpopular? No, my brethren. Let us be on the *Lord's side*, though it may for a season, seem unpopular. We are not so feeble a denomination as many imagine us. We now have societies and preachers in almost every part of New-England, a great number of societies in New-York, and they are being formed in almost every state in the Union; and in almost every town in some of our states. Many are now openly avowing the doctrine, as the "truth of God," and many who have secretly believed it in their hearts, are confessing unto salvation. And shall we longer remain inactive? Shall we still strive to form shackles for the minds of the rising generation? Can we expect the doctrine will flourish, will be received and be popular among us, so long as we conceal it, and show that we have no zeal to promulgate it?—Certainly not. Then let us rise from our inactivity, and let our light shine before men. We need not fear to vindicate the sentiment that God our Father, "is good to all," and "his tender mercies are over all his works." Whatever be our character, as a denomination, how degraded soever we may be considered, by our brethren of the limitarian faith, we have one consoling reflection—that we have not embraced a system which implicates the character of our Creator



by ascribing to him an attribute of infinite partiality. The doctrine is not ours my brethren, which represents God as vindictive, and cruel. Nor is that ours, which would virtually exclude him from the moral universe. If our christian brethren have changed the glory of the incorruptible God, into an image made like to corruptible man, by clothing him with a robe of cruelty and vengeance, and representing him as sporting with the endless miseries of those he created and pronounced very good, who stand to him in the relation of children, this can never be said of us. And shall we be ashamed of a doctrine which ascribes to the Almighty, every possible perfection? Shall we longer hear the character of the God of all the earth misrepresented, and in so base a manner as we have and not raise our voices to vindicate it?—The doctrine we profess views him as a being infinite in wisdom, power and goodness. These attributes, it is conceded by all, belong to God, but we ask where, is the sentiment except ours that thus ascribes them? We listen in vain for an answer. The fact is, there is none other.—His power, his goodness, and wisdom, are competent to accomplish all he designs.

We believe the character of our heavenly Father is misrepresented, and his goodness distrusted. Let us then step boldly forward, and defend it from the vile imputations of those who profess to be his *favoured people*. Would we listen, in silence to hear the characters of our earthly parents misrepresented? Should we listen and hear them defamed, and not stand forth and defend them? How much more, then ought we to defend the character of the Father of our spirits.

"If I be a father," saith God by the prophet Malachi "where is my honor?" Surely my brethren if, as is represented, God burns his own offspring eternally in an endless hell, where is his honor? Echo only answers *where!* How can he then be a father? It is contrary to all our ideas of a parent, even though he were our earthly one. Let us never dishonor God, by laying such things to his charge, while we presume to call him Father; let us give unto him the glory due to his holy name.

Ours my brethren, is the cause of universal good will; 'tis not confined to a few, but extended to all—to the world of mankind. The doctrine we are so happy as to have received, allows us not to denounce our fellow-creatures, our brethren of the human family, as victims of God's vengeance, because they differ from us in opinion, nor does it allow us to confine the blessings of heaven, to ourselves, exclusive of others. It expands itself, and embraces the family of man, as children of the same heavenly Parent, who has willed to each and all the same divine inheritance. It assures us all are destined for the same immortal felicity. Then let us love all—even our enemies, that we may be like unto our Father in heaven—he is "good unto all; he maketh his sun to rise on the evil and on the good, and he sendeth his rain on the just, and on the unjust."

To those who unite to form this society, I say brethren, give a due weight to these considerations, and may our lives conform thereto—"that others seeing our good works, may glorify our Father which is in heaven." Let us endeavor to employ our doctrine aright, that we experience the highest degree of happiness to which it is designed to lead us. May we be animated by its spirit, and each strive to live the life of a christian, that we may advance the cause we espouse, and be instrumental in causing others, early to see the great salvation of the Lord, "which he hath spoken by the mouth of all his holy prophets, since the world began."

*Inquirer and Anchor.*

#### INDEPENDENCE OF MIND.

True independence, like true religion, is oft-

ener talked of than practiced. Although it is the boast of the present age that it surpasses the former in the free exercise of reason in matters of faith; and that the efforts of mind are fast dispelling the thick clouds of superstition and error, yet there is still too great a disposition in many to sacrifice their own judgments to the whims and caprices of their religious teachers. In the ages of Popery the decrees of the Pope were heeded as the voice of Omnipotence, and none dared question the correctness of his decisions and dictates. And even at the present day, distinguished as it is for freedom of opinion, and rigid examination of every system, there is to be found a relic of Popery: a disposition on the one hand to dictate, and on the other to believe, without the assent of the nobler faculties implanted within us for the purpose of discriminating between truth and error. Strange as it may appear, there are those who are credulous enough to admit as "*Bible truth*" whatever their teachers are pleased to advance; while they claim the privilege of reasoning in every other matter. Nay, they will even listen with composure to a discourse calculated to show their inability to judge in matters of religion;—when if the same imputation was cast upon them in relation to other matters, it would be received as a gross insult.

The want of independence in judging and deciding in matters of faith is the result of that inability which the clergy have ever taught with respect to others, and that infallibility arrogated to themselves, accompanied by the extreme credulity of human nature. It has moreover, long been the object of religious teachers to clothe their various dogmas in a garb of inexplicable mysticism, and to blind the understandings of their hearers by representing the doctrines of christianity by similes and allegories illustrated and applied altogether foreign to their true meaning and intention.

From this source arises most of those singular notions and strange doctrines that are abroad in the religious world. Most people naturally attach to the scriptures an interpretation according to their preconceived opinions, and these opinions are generally imbibed in childhood.—We seldom meet a child who has not been taught to attach certain ideas to certain words, which are apt to be permanent, and cannot but with great difficulty be erased from the mind.

We naturally cherish, and are extremely tenacious of opinions and impressions which we have imbibed in our early days, and it requires no small degree of sagacity to discern, and firmness to abstain from all those errors of former days. They are interwoven with every thing with which we are conversant—they come to us in every form that human craft and ingenuity can invent; and the only successful antidote to all these impositions is the free exercise of *common sense*.

In the minds of many, the mere mention of the words "*damnation, judgment, hell,*" &c. excite an indescribable horror; and no sooner are these words mentioned than the mind is transferred to another state of existence, and employed in conjuring up frightful images in a world of wretchedness and wo. Nor is it to be wondered at, since they have been taught from their infancy to attach such erroneous ideas to these words. But let *common sense* tell them that God "*judgeth in the earth,*" and that the deepest *hell* is in the bosom where *dark passions* dwell, and all these tormenting fears vanish at once.

#### FALSE QUOTATIONS.

"He that runs may read."—*Home-made Scripture.*

In whatever light Universalists may be viewed as interpreters of Revelation, their general accuracy in quoting Scripture, and their beneficial labors in correcting the false quotations of other denominations, will hardly be denied them.

Let the reader in a Universalist neighborhood, compare the Scripture quotations of Partialists, at the present day, with those made by the same people before Universalists made them more precise and cautious, and he will be strongly impressed with the great difference. "As the tree falls, so shall it lie"—"as death leaves us, so judgment shall find us"—"no self-murderer shall enter the kingdom of heaven"—"if ye die in your sins, where God and his Christ are you can never come"—"God out of Christ is a consuming fire"—"the wages of sin is eternal death"—"from hell there is no redemption"—"it is appointed unto all men once to die, and after death comes the judgment," and various other similar quotations, are no longer made by our opposers, or if made, are not uttered with the same confidence as formerly. They have so often, with shame and confusion, been compelled to withdraw these once popular proofs of their doctrines, that they will no longer offer them to Universalists, however they may rely on the ignorance of their own people.

But the work is not yet finished. Universalists themselves have a few remnants of this evil practice in their own possession, and must reform a little at home, and then push the work, still further, among their neighbors. Like the early (and indeed many of the present) Protestants who merely tore off the embroidery and lace of the Papal garment, and then wore it as a new one, we have retained among us a few of the evil habits of the denominations to which we formerly belonged. Having received them when they were so old and much worn as scarcely to conceal the nakedness of their wearers, they are now nearly worn out, and it is high time that we throw them off, and clothe ourselves entirely in a consistent uniform—the covering of light, and truth, and righteousness. And I am persuaded we are *willing* to do this, as soon as the errors can be pointed out. And here is the only difficulty. Our opposers will not point them out, for they have so long worn these habits with us, for *good* ones, that they deem our conformity with them a virtue. We must therefore rely on ourselves—on the aid of each other.

The passage at the head of this article is quoted perhaps as often as any other, for a genuine Scripture passage. Yet it is not in the Bible. True, it is not an important passage; but if we allow ourselves now to err in trifles, may we not soon transgress in larger matters? The course of error is *downhill*—the descent is easy, and the rapidity of it accelerated with every step we take. We have been climbing upward—manfully struggling with the human torrent that is pouring itself in an opposite direction.—Let us resist it in little matters, also, when they come in our way, by avoiding even *trifling* misquotations of Scripture.

The true passage is in Habakkuk ii, 2. "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that *he may run that readeth it.*" That is, that seeing plainly the danger or penalty, he may flee and escape the coming destruction. Exactly the reverse of the manner in which it is quoted—exactly the reverse of the common meaning attached to it, and for a purpose very different from that for which we commonly quote it.—*Magazine and Advocate.*

#### INCONSISTENCY.

From time immemorial some people have had the faculty of "blowing hot and cold" at the same breath. It is so with our religious opponents. Sometimes they object to Universalism because it is a *new* doctrine; and at the same moment will declaim against it as having been first preached in the garden of Eden. At other times they declare that it is a *most licentious doctrine*, whilst in the same breath they insist upon it that it is *too good to be true*. Do put these things together, gentlemen.—*Maine Intel.*



## LUCY COOLEGE.

From "Recollections of a House Keeper," by Mrs. Gilman.  
 Servitude is honor, not  
 Disgrace, when falling fortunes make it needful.  
 GOETHE. *Herman and Dorothea.*

CINDA blundered through ten months in my service, sometimes fretting and sometimes amusing me with her oddities, before her curiosity and love of change induced her to leave me. At length, with some little emotion, she announced her intention of removing.

"I know, Miss Packard," said she, "that you'll miss me more than enough; such a bird is not to be caught on every bough. 'Tisn't every body that has my knack at thrashing about among the pots and kettles. I'm not the person that holds a frying-pan with white gloves on.—But I've a notion to see a little more of the world. Miss Bachelor is going out to Roxbury to live, and I'm to try how she suits me a spell. Howsomever, as I don't want to leave you without nobody, Mr. Tucker, the butcher, says one Lucy Cooledge is in petticoat want of a situation, being as how old Miss Amory died two weeks ago, and ain't left her no provision."

On the following morning I had a conversation with Mr. Tucker about Lucy Cooledge.—The narration interested me, though I drew the inference, that she would not be as dextrous in "thrashing about among the pots and kettles" as her predecessor. She had been adopted in orphan-infancy by Mrs. Amory, and educated as well as her slender means would permit. The tendency of her teaching, it appeared, was to form a religious character, and cultivate great original sensibility in her young charge. For two years, Mrs. Amory had been lingering with a chronic affection, and left Lucy, at the age of seventeen, without a shelter, except from the charity of neighbors.

"It was a crying sight," said Mr. Tucker, "to see the poor thing the day Mrs. Amory died, looking around so piteous, as much as to say 'I've nothing left now!' She sat as still as could be, for you know there are folks enough always busy at layings-out, and just watched what they did in a wistful kind of a way. I made a shift to get a neighbor to ride around with the meats for me, first picking out a real tender bit of mutton for some broth for Miss Lucy; and made as good a bargain as I could about the coffin. I happened in again on the afternoon of the burying, and I was scared to see her so quiet. When her name was called out to walk with Deacon Hodges as chief mourner, she just went straight forward, without putting her handkerchief to her eyes, and didn't seem to care to lean on his arm, even. She walked right on to the grave, and gave a look as if she could not look far enough, nor long enough, and then came back—but no crying, not a drop. She went into the sitting-room where the chairs still stood thick and close, and sat down, and there wasn't one of us that know'd what to say. You know, ma'am, if she had only took on, we could have comforted her. At last Deacon Hodges' wife went to take off her bonnet, seeing she didn't move, and took hold of her hand. 'My gracious, Lucy,' says she, 'your hand is like ice;' and so it was, though it was a warm day, and her cheeks were like ice too; and says she, with a kind of shiver, 'My heart is ice.' They fell to rubbing her hands, and gave her some wine to drink, and in a half an hour or thereabouts, she fetched a sigh, and large tears rolled down her cheeks; and them as stood by wiped them off, for she seemed not to know that she was a crying. She has come to now pretty much, but has an ugly cough, and I don't like the look of her eyes. Mrs. Amory taught her all kinds of housework, and I've a notion, if she was in a reg'lar family, she would be quite pert again. A man, you see, Miss Packard," continued Mr. Tucker, clear-

ing his throat, "can worry through these things, and make shift for a living; but it's hard for young women to push on through thick and thin."

I should have been glad to assist Lucy in a pecuniary way, but to a character like hers independence was the better charity; and as Cinda had fixed on the day for quitting me, Mr. Tucker promised to engage a seat in the Newton stage for her to Boston.

The stage arrived about ten o'clock on the day appointed, and Lucy was the only passenger. It was a great unwieldy vehicle, without glasses, the leathern curtains flapping all around, the worn cushions as slippery as glass, and so little spring in its construction, that Lucy's slight figure was thrown from side to side as the horses, for city display, whisked up to the door.

She was dressed in simple mourning. There was no affectation of better days about her; she entered the kitchen as the scene of her duties with quiet gravity, and went through her work with precision and fidelity, and only on Sunday evenings allowed herself the luxury of reading.

Servants' apartments, in New-England, are always in the house with the family; Lucy's bed-room was near mine, and every night before she retired, for three months, we heard her sweet voice in an evening hymn. Gradually, however, from five or six verses she diminished to one, until at last no music was heard; but a hoarse, deep cough broke in even on my midnight slumbers.

Still she moved on in her daily duties, though I could not but regard with anxiety the color that lit her cheek at evening, and made her intellectual face even beautiful. I gradually lightened her heavier employments, and gave her sewing in the parlor, for Polly had by this time become familiar with my arrangements, and with occasional assistance was strong enough to engage in carrying them out.

But Lucy drooped daily, struggling on; I was often obliged to take her work from her forcibly, so conscientious was she. I sent for a physician. She met him with a gentle smile. After parting with her, he said to me, "There has been some heart-sickness in this case, I suspect. There is a fine organization in some systems, tending to early decay, and yielding alike to mental and bodily pressure; and hers is of that stamp. The case is a call on your charity, and I will cheerfully co-operate with you."

When I returned to the parlor, Lucy had laid her sewing on her lap, and sat with her hands folded, as in reverie.

"I see, by your countenance, Mrs. Packard," said she, "what Dr. Webster thinks of my case, and I am not very sorry. I am only sorry because I shall be a source of care and anxiety, in such a scene of quiet happiness as your house always presents."

"To me, dear Madam," continued she, after a pause, turning her large dark eyes upwards, "to me, to die is gain."

I had been educated religiously, attended church regularly, learned appropriate catechisms and hymns, and found in the example of my dear mother the best of all instruction; but I had never suffered, never seen death in any form, and my religion was the overflowing of gratitude, not the want of poor humanity. I could not realize the force of Lucy's expression. To be willing to leave this bright world, so full of the blossoms of hope and love, to quit the pure air, and the bright skies, and be the mouldering tenant of the solitary tomb—how could it be *gain*? I looked at her thin pale cheek inquiringly, and could not restrain my tears.

Lucy smiled sadly—"Life appears," said she,

"very differently to one who, like you, enjoys the sympathy of friends, of such friends too! I am now only a weed on the stream of time. When I pass into the ocean of eternity, who knows but that I may be attached to something bright and beautiful too?"

From that moment, that little moment of heart and sensibility, my relations with Lucy assumed a different aspect. I drew a chair near her—"Lucy," I said, cheerfully, "I will be the beautiful thing to which you shall be attached in *this* world; so do not talk of another, dear." I was checked by the pressure of her thin hand, where even labor had not been able to shade the blue veins, so light was their covering.

From the moment that this delicate chain of sympathy was thrown over our minds, there was a quiet but distinct course of action between us. My part was to strengthen and animate her sinking frame. I brought her fresh flowers, new books, kind friends, and little luxuries that cool the feverish lip; but Lucy had a higher task to perform. It was, to direct my thoughts to a feeling of the value and necessity of Christianity; to teach me to subdue the idolatry of my affections, and give them a *spiritual* bias.

She spoke of Edward as a "being of soul, a candidate for immortality."—"He is too beautiful for the grave, Lucy," said I; "I can never, never let him die. I can go myself, if God calls me, but I cannot spare him; that manly form, those high and generous feelings, that warm, warm heart,—oh, they are my life. Talk to me of any thing but the death of Edward!"

Still she gently recurred to high and spiritual topics, and led my thoughts at times beyond earthly affections. She marked passages in the Bible of the most attractive character for me to read to her, and, when her cough would allow, breathed out a hymn in sweet and happy strains, in which I soon loved to join. Time wore away, and she revived a little with reviving spring. She still had strength to carry her plants from window to window to catch the sunbeams, and could sit to watch the twilight in its dying glory.

But soon she failed again, and one night Edward and I were awaked to go to her. She could but whisper to us as we bent over her, "Do not love each other too well. Pray with and for each other. Forget not that Christ lived and died for you. I shall expect you both, both—in Heaven." And thus she died.

One favor only had she asked of us. It was that she might be buried in the country churchyard of her native town.

"I would have overcome that little preference," she once said, "did I not know there is something soothing in complying with the wishes of the dying. How idle a fancy," she continued, smiling, "to wish that trees should wave and birds sing over this wasted form; but nature has been so lovely to me that I have a kind of gratitude to her, and it is sweet to think that I shall repose among those objects which God has given me sensibility to enjoy."

She was carried to her favorite resting place. From that period a religious repose chastened the intense tenderness of our hearts, as we remembered Lucy's character and death; and when we occasionally left the city to breathe the country air, our souls were refreshed by a visit to her grave.

Christian! If thou hadst power sufficient to accomplish the object, wouldst thou not save all mankind? Answer *no*, if thou canst. And will not God whose power is omnipotent, and whose love is unbounded, save all his children? Who can answer *no*?—N. H. Star & Univer.

If men are saved by works, is salvation by grace?



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, APRIL 4, 1835.

## ORCHARD-ST. CHURCH.

Subject for Sunday (to-morrow,) Evening, *The Strait Gate*, Luke xiii, 24.

## GREENWICH CHURCH.

Subject for Sunday, (to-morrow) Evening, *Sin against the Holy Ghost*, Matt. xii, 31.

## TO CITY SUBSCRIBERS.

A recent change of Carriers in New-York having taken place, some of our subscribers may perhaps be neglected. We desire early notice of all such cases that we may rectify the mistakes. The route will soon become familiar. We shall feel under obligations for prompt notice at all times where the paper fails to reach the subscribers; for we desire to have it punctually and correctly delivered. P.

## AWARD OF PREMIUM.

We have the pleasure to announce to our readers that the Committee (Brs. Le Fevre, Hallock, and Brown,) for examining the MSS. for our second prize offer, have awarded the first Premium of \$25, to a Tale written by Mrs. SARAH A. DOWNER, entitled the "CONTRAST; or which is the Christian."

The second Premium, consisting of a set of the Messenger, (1st, 2d, 3d, and 4th vols.) handsomely bound, was awarded to Br. ALLEN FULLER, of Newbury Court House, S. C. for a Tale entitled "THE CONTRAST."

Both of these productions, we doubt not, will be acceptable to our readers, and fully sustain the interest which has been excited by those which have preceded them. The first Tale, by Mrs. Downer, will be inserted in No. 27, four weeks from to-day. The second we shall insert within a reasonable time from that. We have another MS. which is very good, the "Old Settler's Narrative," which we shall probably give in the course of the present vol. We had intimations of three additional MSS. to those we received, but from some cause they did not reach us.

It is a somewhat singular coincidence, that in the two premium articles now adopted, the writers have both hit upon the same general Title—"The Contrast." But we can assure the reader that they both fully sustain the title, and still are sufficiently diverse to avoid sameness. P.

## RECOLLECTIONS OF A HOUSEKEEPER.

We have seldom met with a little work possessing a more peculiar interest, or so varied and a happy style, as is presented in this little volume. It is from the pen of Mrs. Caroline Gilman, of Charleston, S. C. We last week made an interesting extract, "A Temperance Lecture to my cousin William." And although some of our readers may possess the work, we cannot forego the pleasure of another extract this week, for the gratification of those who may not have seen it. Even those who have the volume, will hardly complain of our appropriating two or three columns to the affecting sketch which will be found on our 4th (the preceding) page. The sanctifying influence of christianity, in its brightness and its purity, is admirably shadowed forth in the meek and uncomplaining spirit of Lucy Coledge, and few there are, whether sceptical or believing, who can contemplate the picture, and not acknowledge it as one of the brightest and sunniest in our existence, and ardently desire that their last end may be like hers. We may be told that it is all a delusion. Then God grant that such delusions may multiply! P.

## THE CONTRAST.

Those of our city subscribers who have attended the Discussion which has been in progress at the Orchard-street Church for a short time past, must have specially noticed the nightly efforts of the advocate for endless misery, to touch the fears of his auditors—to awaken their apprehensions by the most terrific and awful exhibition of God's wrath and displeasure towards the wicked—to portray in all their horrors the sufferings of an endless hell; and his repeated assertions that without the fear of endless misery no man could become experimentally acquainted with God—could be truly converted. We do not recollect a single instance in which the goodness of God has been made a theme of exhortation. On the contrary, *wrath and fury* have been the continued burthen of the message.

As a contrast to the course pursued by our limitarian friend, and in fact his brethren generally, we copy the following observations on the character and office of the "Good Shepherd," from the "Star in the East and N. H. Universalist." The article is commended to special attention for its genuine gospel spirit. How great the contrast! Reader, if you have heard the first, read this, and ponder them well, and judge ye which most accords with the gospel message—which approaches nearest to that heavenly proclamation which was to be "glad tidings of great joy to all people."—Yea, which of the two proceeds upon that immutable principle laid down in the scriptures, that "the goodness of God leadeth to repentance."

Why will men continue to hue out broken cisterns that can hold no water! Why cannot they be content to follow in the footsteps of Jesus! P.

## The Good Shepherd.

Of all the excellent comparisons used to represent the Savior, none appears more touchingly beautiful than that of the *Shepherd*. He is called 'the great shepherd of the sheep,' Heb. xiii, 20; the 'chief shepherd,' 1 Peter v, 4, and the 'shepherd and bishop of souls,' ii, 25. He says of himself, 'I am the good shepherd, and know my sheep, and am known of mine. As the father knoweth me, even so know I the Father: and I lay down my life for the sheep.—And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.' John, x, 14, 15, 16.

In the 15th chapter of St. Luke, is recorded the parable of the lost sheep; and a better illustration of the doctrine of the gospel was never given. There is represented one of the flock straying away in the wilderness and losing itself amid ravenous beasts and dangers on every side. The Shepherd discovers the loss—and what does he do? He leaves the flock of "ninety and nine" in the wilderness and goes in search of the one that is lost. "And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost." This was spoken to the Pharisees, who murmured because Jesus received sinners and ate with them. He informed them in this illustration of the superior value of men; and that if such rejoicing was manifested in consequence of finding a lost sheep, of how much greater interest was that truth which represented him as coming to "seek and save that which was lost," viz. the world of mankind. Men were the lost sheep whom he came to restore. He sought them, received them, condescended to associate with them, that he might win them to himself. What a glorious truth, and how strikingly set forth!

Christian believer, do you regard Jesus as the good shepherd? Do you fully realize the meaning of the term? If so, you are a believing, living, practical Universalist. You look upon the Redeemer as one who came "to seek and to save that which was lost;" to restore the prodigal man to that home he has forsaken; to bring back every human wanderer to the fold of God.

However the Savior hath mourned over the sins of the human race, yet "he shall see of the travail of his soul and be satisfied;" he shall perform the work given him to do, and cause all to "know the Lord from the least to the greatest." What abundant reason then has the gospel believer to rejoice with joy unspeakable? His doctrine is a source of continual comfort and peace! The voice of his shepherd ever calling him away from the dangers of the wilderness of sin, and leading him "in green pastures, and beside the still waters." O, who so indifferent to his own peace, as to refuse to come!

"I am the good shepherd." Blessed Jesus—let these words abide with us continually! Give us of that satisfying doctrine of life and salvation,

that we may eat and never hunger more! Lead us in thy way—for thou art "the way"—and forsake us not, though we through weakness and sin should forsake thee!

Let us so live that we can truly and practically say,

"The Lord my pasture shall prepare,  
And feed me with a shepherd's care—  
His presence shall my wants supply,  
And guard me with a watchful eye,  
My noon-day walks he shall attend,  
And all my midnight hours defend.

When in the sultry glebe I faint,  
Or on the thirsty mountain pant,  
To fertile vales and dewy meads,  
My weary wandering steps he leads—  
Where peaceful rivers soft and slow,  
Amid the verdant landscape flow.

Though in a bare and rugged way,  
Through desolate lonely wilds I stray,  
Thy bounty shall my pains beguile;  
The barren wilderness shall smile,  
With sudden greens and herbage crown'd  
And streams shall murmur all around."

## REV. GEORGE BENEDICT.

We are frequently astonished at the course which men of respectable standing, and of good minds, and we doubt not good hearts, in ordinary concerns, will sometimes pursue, when they come to the subject of religion. That subject which above all others demands frankness, and candor, and forbearance. So intent are many of them on advancing their particular views, or party interests, that they will resort to measures and representations, which would be despised in almost every other concern of life.

We have a few questions on this score, for the individual whose name is at the head of this article, but before presenting them, we must state other circumstances.

Public notice had been given through papers, &c. that a certain Elder Knapp, (we suppose the celebrated individual who has been ranging the western country, for a time past, a disgrace to the cause of religion,) would lecture in a Baptist church in Broom-st. near the east river on Saturday evening, 14th ult. "on Universalism," and an express invitation was given, (the usual orthodox compliment) to "Universalists and Infidels to attend." Among other of our Universalist friends, Br. Sawyer was present. The speaker went thro' a flaming performance; repeated many of the popular stories against Universalism which are so current in orthodox circles, and new-vamped some of those we had heard but a short time before in the Orchard-st. Church. Br. Sawyer had an interview with the speaker at the close of the service. Some of the stories were so palpably false, and about individuals, too, with whom Br. S. was personally acquainted, that he rebutted them to Mr. Knapp's face, and reproved him openly and severely for travelling the country with such representations in his service.

Now the first query we have for Mr. Benedict is,

Did you recently assert, in the company of several females, while alluding to Mr. Knapp's meeting as one very solemn, very interesting, and very evangelical, that Mr. K. had an interview with Mr. Sawyer, after the service, certified to him, that he (Mr. S.) was going down to hell and was dragging his hearers after him, and they would rise up in judgment against him, and that Mr. S. turned as pale as a Ghost?

We have been informed, through a well known source, that he did make this assertion, in substance, if not in the very words, and evidently for the purpose of leaving the impression upon his auditors that Mr. S. was dumb-founded and horror-stricken. If our information is correct, we desire to ask him farther,

Did you really believe what was intimated in the closing part of your statement? Did Mr. S. actually present that ghostly appearance which you represented? On the contrary, did you not know, at the time you was making the statement, that it was leaving an impression entirely different from what could have existed, had the individuals been present and witnessed for themselves? Did not your zeal and party interest lead you to present the subject in a light which you would not have dared to do, had Mr. Sawyer himself been present?

We wish these queries to be seriously pondered, and if they can be answered in conformity with that christian frankness and candor which is due from a professed follower of Jesus, we shall be glad. We have no prejudices to gratify towards Mr. B.; on the contrary there is much to



inclined us otherwise. Although we have no personal acquaintance with him, we have learned much of him, through our parents, who were members of the same church with him in the country. From the knowledge thus obtained, we should have expected a different course from him; but it is really surprising what prejudice will sometimes do, even with good men, and how completely they may be enslaved to sectarianism.

Such kind of measures may answer a temporary advantage; they may prejudice the hearer for a little time, but they will not wear. The truth will out, and "the last state" of him who avails himself of such means to advance his cause, will be "worse than the first."

There were several other observations, calculated to excite a prejudice against Mr. S. which we pass for the present, as among the mass of little substitutes for argument which are constantly resorted to in private circles to uphold the cherished doctrine of endless misery, and oppose that of the final reconciliation.

If there has been any misapprehension in the case in question, we shall readily make any corrections that may be necessary, or called for by strict justice in the case. P.

### RELIGIOUS INSANITY.

Those of our readers who were present at the Orchard-street Church on Friday evening, 27th ult. will recollect the remarks of Mr. Slocum in reply to Mr. Sawyer on the influence of the doctrine of endless misery in producing insanity, in seasons of revivals, &c. Mr. Slocum stated that he had been extensively among revivals for 8 or 9 years; that he was a hopeful subject of one of the greatest ever known in the country, about 9 years since; that he had been in various parts of the country, and was conversant with them under all circumstances, and still in all his experience he had never seen a case of insanity occasioned by endless misery—he had never heard of one. He met with a case of insanity in Rome, N.Y. but it was from other causes. He quoted Combe on Mental Derangement, to show that cares of business, particularly mercantile transactions, were the fruitful sources of alienation of mind, and seemed to regard such a consequence as almost impossible under the influence of religion. In one sense this is undoubtedly correct. Religion—true religion, never did and never can make any one crazy. And Mr. Sawyer would not so contend—he did not. He was speaking of the influence of the doctrine of endless misery, of the effects of modern preaching, not of the effects of genuine religion, and Mr. Slocum can only be considered as replying to him in that sense.

We see not how Combe can avail him any thing in the argument, for Combe expressly implicates fanatical and religious teaching, and says it has long been regarded a "most fruitful source of insanity," and the "more violent, startling and extraordinary the doctrines enforced, the more extensively will insanity follow." Surely nothing can be more "violent" or "startling" than the doctrines usually advanced by modern revivalists.

The confident manner in which Mr. Slocum treated the subject, notwithstanding the melancholly evidence which it seems to us has been presented within a few years past, and which indeed is constantly arising, has induced us to make some extracts from the work to which he referred, (Combe on Mental Derangement,) showing that it is not only possible for men to be thus affected, in the opinion of Dr. Combe, but that religious fanaticism is a most fruitful source of insanity. In the chapter on the exciting causes of derangement, Dr. C. remarks:

"Religious fanaticism, or excessive and ill-directed activity of Veneration, and some other sentiments, has long been regarded as a most fruitful source of insanity, and is a pure specimen of a functional cause."

It was so frequent at a former period in France, from the best information, one fourth of the cases arose from "religious enthusiasm carried to excess." He proceeds:

"It is quite certain that every new sect which appears, inflicts mental derangement upon numbers of its votaries; and the more violent, startling, and extraordinary the doctrines enforced, and the wider the difference between them and those previously entertained, the more extensively will nervous disease and insanity follow; for, in the same proportion will their extravagances be calculated to interest the greater number of powerful faculties, exalt the healthy action of the

brain, and excite it to disease; and, accordingly, in speaking of the form of mental derangement generally arising from this cause, under the name of *devout melancholy*, 'There are,' says an author, whose writings are remarkable for sagacity and accuracy of observation, 'few practitioners who have not had opportunities of seeing some shocking instances of this disease. The greatness and excellence of the object, and the satisfaction the soul experiences in giving itself up to the contemplation of the Almighty, excite too lively a sensation, and produce in the brain a tension too violent and too continual to be supported for a long time without injury; it soon throws the mind into fanatical madness, and exhausts the body. I have seen the most amiable young persons, led away by an erroneous system, fade and fall away into decay, neglecting the duties of their calling, in order to give up their thoughts wholly to the Supreme Author of their being, who could not have been more properly glorified than by a strict attention to those duties.'"

A case is stated as related by Dr. Prospect, of a man naturally of a cheerful disposition, who became overwhelmed by a sense of guilt in the sight of God, by some conversations with a sombre and melancholy Methodist. He could not for a moment turn his thoughts to the hopes held out in the gospel, but renounced the most innocent enjoyments, secluded himself, and regarded an eternity of suffering as his inevitable destiny.

Much alarm has been expressed (says Dr. C.) by seriously disposed persons at the assertion that madness can be caused by religious feelings. In France where religious instruction is not very strict, Pinel, an eminent physician and the best acquainted with the facts and history of insanity, dared not brave public opinion on this topic, and though convinced that "nothing was more common in the hospitals, than cases of alienation produced by too exalted devotion" felt constrained to "suppress his daily notes, containing a mass of details of this kind," which came under his own observation. Dr. C. closes this paragraph as follows:

"Surely, religion rests on too firm a foundation to require such a sacrifice of truth and candor to supposed expediency and bigotry. And if, in any circumstances, the exercise of our devotional feelings even seems to bring on a loss of reason, it is surely not only allowable, but a positive duty, for the professional writer under whose cognizance these things occur, to investigate accurately, and state fearlessly, the conditions under which he has seen them happen, that others may be preserved in time from a similar affliction."

"If, then, it be TRUE that excessive activity and exclusive indulgence of the devotional feelings may induce cerebral disease and madness, particularly in susceptible subjects, instead of attempting to conceal the fact from a false fear of bringing religion into danger, we ought by every means to make it generally known, that the evil may be avoided by those who otherwise inadvertently fall into it. When fairly examined, indeed, the danger is seen to arise solely from an abuse of religion; and the best safeguard is found to consist in a right understanding of its principles, and submission to its precepts."

And the great benefit to be derived from knowing this is, that whenever we shall meet with such a blind or misdirected excess of our best feelings, in a constitutionally nervous or hereditarily predisposed subject, instead of encouraging its exuberance, as at present we often do, by yielding it our respect and admiration, and even attempting to imitate its intensity, we shall use every effort to temper the excess, to inculcate sounder views, and to point out the inseparable connexion which the Creator has established between the true dictates of religion, and the practical duties of life, which it is part of his purpose in sending us here to fulfill—a connexion, it may not be superfluous to add, which it is impossible to portray or enforce more strongly

\* TISSOT on the Diseases of Literary and Sedentary persons, page 68.

than is done in the lives both of the Founder of Christianity and of his disciples. Nowhere is it more clearly demonstrated that true religion is intended, in this life, to be the guide of conduct, and that it is not sent to supersede the active discharge of our social duties, or to encourage us to pour out our minds in mere emanations of feeling, without, at the same time giving positive evidence, in the amelioration of our lives, that we have been really benefited by the contemplations in which we have been indulging."

The foregoing quotations will show conclusively that Dr. Combe does not consider insanity as confined exclusively, or mostly so, to the perplexities and anxieties of business, but that extravagant and terrific preaching is a very common cause of it. Spurzheim has also some very pertinent remarks to the same point, which we should like to copy, but the present length of this article will prevent.

But it would seem that we need not go to Combe, or Spurzheim, or any other author, or to any other evidence than the history of our own ill-fated country for a very few years past, to learn that professed religious teaching (endless misery) has "made many mad, and others melancholly." The maniac's wail has reverberated from hill to hill throughout this otherwise happy nation. Many a fond heart has been wrung with anguish in consigning to the mad-house some deeply cherished one, or following to the grave those who in the over-pouring agony of feeling have severed by their own hands the brittle thread of life, and launched into eternity. And it was a somewhat startling sight, to those familiar with these things, to see one supposed to be conversant with revival measures, stand up before a public congregation, and aver that he had never seen a case, or heard of one, caused by the doctrine of endless misery, or protracted meetings. Whatever may have been his own experience, many of his auditors, without doubt, had seen a demonstration of it—some perhaps may have had painful evidence of its truth, in the misery it hath scattered through their own circle of connexions or friends. It was, to say the least, an unfortunate necessity that compelled him to such a declaration, for some find it difficult to stretch the mantle of charity over so broad an assertion. P.

### DIFFICULTIES OF ENDLESS MISERY.

The course of Lectures by Br. Sawyer, on the difficulties involved in the doctrine of endless misery, which we have heretofore noticed as in progress, at the Orchard-st. church, were closed on Monday evening last. The advanced stage of our paper for this week will not allow us room for a review of the course now. We feel anxious, however, to present the reader with Mr. Slocum's closing exhortation, even to the exclusion of other matter. In doing this we have to remark, (and we regret the necessity of it,) that we have deemed him much more uncandid during some two or three of the last lectures, than in the earlier part of the discussion.

The exhortation which follows will give the reader a pretty clear idea of the light in which he held Universalists on the close of the discussion. We know not how he felt himself, but to Universalists, he stood in no very enviable light during that singular performance. We say singular, for it strikes us that he was entirely out of the way of duty. Universalists assembled there to hear arguments—to hear something new, and it was not calculated to improve their good opinion of the speaker at all, to listen to a repetition, for the five hundredth time, of a long string of hard names, instead of hard arguments. Mr. Slocum should have known Universalism and Universalists better. He presented them nothing new—they could not in conscience allow him one particle of originality in all that he said—they had heard it all hundreds and hundreds of times before. Each little petty tract distributor's mouth is full of it at every turn and corner of the streets. He should have aspired to something higher and nobler.

We extremely regret the course, for we had flattered ourselves he might retire from the Church with the undivided respect of Universalists, and however they might differ with him in his conclusions, there would be a new era of feeling, and we could say that we had been treated kindly by one orthodox clergyman at least. Let the reader peruse the following, and then judge how far our hopes have been realized; in the close at least.

One remark we should make before closing, which affords a practical illustration of his pressing exhortation that we should never hear another Universalist discourse. A few



days before the close of the Lectures we were informed he had desired his people not to attend the Orchard-st. Church. We could hardly credit the relation, and on Wednesday evening 25th ult. we spoke with him directly on the subject. He admitted that in the first course he desired his Church (the saints) to stay at home and pray—he thought they would do more good in that way—the sinners he was willing should come! This was a most singular comment on the remark by him when first invited into the Orchard-street Church, that “truth had nothing to fear from examination.”

At the close of his course on the Difficulties of Universalism, Mr. Slocum notified the congregation that he should deliver two more lectures, designed to reconcile the doctrine of endless misery with the benevolence of God. On Monday evening Mr. Sawyer invited him to deliver them in his Church, but he declined, stating to the congregation that his time had been so taken up for the few weeks past, that he could not devote the necessary attention to it.

The following are the concluding remarks of Mr. Slocum, alluded to in the foregoing. P.

Such, then, is the evidence that exists in proof of this doctrine, and from all that we have seen and heard upon the subject, we cannot as rational and responsible beings in the sight of God, come to any other conclusion than that those men who die in their sins, unconverted and unregenerated, despising the doctrines and rejecting the goodness of God, must inevitably suffer the torments of endless misery.

And now my dear friends suffer me to address to you one single word of solemn exhortation at our parting. This is the 14th evening that we have met to discuss this subject, and during that time I have done all that I could to bring the truth to light. And I had an idea, to day which filled my mind with solemn reflections, as I thought to myself, “suppose that God should say to you that you should drop down dead in the pulpit at the close of your discourse to-night?” I say this idea filled my mind, and I then asked myself how I would feel, and how I would speak to you, at the close of this discussion, under the belief that this was to take place. And I now, my dying friends, under this serious feeling, most earnestly and solemnly beseech you to renounce, to abandon your doctrine; because I believe from my inmost soul that it is false, that it is a damnable doctrine and fatal to your everlasting welfare. For modern Universalism is nothing less than Infidelity robed in a Christian dress; and there is not a single doctrine of true Christianity in the whole creed of Universalism.

Modern Universalists deny the existence of the Holy Ghost, and that is rank Infidelity. ’Tis true that they believe in Jesus Christ; but then they believe that he was only a mere man; and what is this but infidelity? And you must admit, and I am sure that my friend will admit, that if the modern Universalist’s doctrine be false, and that of Orthodox Christianity be true, then Universalism is unutterably gloomy in its prospects, dark and dismal beyond all hope, and endlessly ruinous in its consequences to your immortal souls. I do not mean to say that modern Universalists may not fulfill all the temporal duties required of a good man. They may do all this; they may be good citizens, and so far useful members of society, but as regards your moral character in the sight of God, it will only render you worse and worse, and be like what Paul says of a canker, that doth eat away the soul.

And my friends, the more you adhere to these principles, the longer you retain this doctrine, the more you will become attached to it, the more difficult you will find it to shake it off, and the more your opposition to God will increase—and this is the reason, therefore, why you should all abandon it instantly. The longer that you delay to do so, the more arduous will be the struggle, the more painful the effort to escape from its thralldom. Some of you are already greatly committed; and you all know well that it is a task of great difficulty to retrace our steps from the path of error, and to renounce the delusion which we have long labored under; but then you should remember that this difficulty, instead of being diminished, is only increased, by delay.

Sin is like the leaven that is soon diffused through the whole lump; and so is Universalism; and on this account, therefore, you ought to turn away from it instantly, and never hear another sermon upon it; that is, if you are convinced, (as you ought to be,) that it is an error; for the longer that you remain in this error, the more you listen to the preaching of this doctrine, the less likely you will be to escape from its consequences. But if you merely renounce this error, you will not be saved unto life everlasting, without true repentance and submission to God. Without a change in your heart, by the operations of the Holy Spirit, and thus being made new creatures in Christ Jesus, you can never see heaven! For the carnal mind is enmity against God, is not subject to the law of God, and neither can be; and it is impossible for you to love God unless you renounce the doctrine of modern Universalism. I say it is out of your power to have any love for God while you retain your belief in this doctrine; that is for the God of the Bible. You may have love for such a God as you have formed, which exists only in your own minds, but not for the God which is set forth in the sacred scriptures. And if you were all to die to night, and God were to throw open wide the gates of Heaven and invite you to a seat there, Heaven would be the last place that you would go to; of all places it would be to you the most miserable; for as I said before,

the carnal mind is enmity against God, and hath no pleasure in his presence, or among his people in the place of his power, and holiness, and glory.

Your situation therefore my dying friends is truly awful! You have embraced this erroneous belief; you have as it were entrenched your minds round about with this fatal error, you have sought a refuge of lies; and you must have all these torn away, before you can receive the pardoning mercy of God through the salvation which is in Jesus Christ. “I was alive once,” the apostle says, “the law came—sin revived—I died,” &c. and all of you who believe in the doctrine of Universalism will have to experience a similar change; must undergo a similar process, or die eternally.—For without being made new creatures, without being sanctified by the salvation of Christ you must die eternally; that is, suffer endless misery!

Under these circumstances; feeling as I do upon the subject, how could I leave you without this solemn warning? How could I leave you, who are preachers of this doctrine to the world, without warning you of its fatal errors? For I believe that you are in the midst of “damnable heresies!” for if ever an error was a “damnable heresy,” it is modern Universalism! You who preach it are propagating eternal falsehoods, endlessly ruinous to the souls of men, and (though perhaps not intentionally,) you are destroying mankind.

All orthodox ministers believe sincerely that thus you are the greatest, the bitterest enemies of the human species.—You are administering to their minds an infernal poison!—What else can I—can they believe? or what other conclusion can they come to on the subject, than that you are soul murderers? And how much more is it to murder the soul than merely to destroy the body?

I speak to you now as a dying man. I may never see you again, and I should here make one remark as to the Bible’s severity to false teachers and false prophets. Peter and Jude say they are reserved for the “mists of darkness,” the “blackness of darkness forever!” If this be true, then modern Universalism cannot be true! And if you cannot believe in the doctrine of endless misery, I beseech you at once to teach infidelity in its own dark dress—in its broad natural deformity, and not to propagate it dressed in the better robes of Christianity. For your doctrine has not a single trace of Christianity in it, except you profess to believe the Bible like German Rationalists and Nelo-gists.

I repeat my entreaty to you, therefore, to teach infidelity in its own proper garb—strip this damnable doctrine of its disguise and teach it in its own true language, for you are only presenting a subtle and eternal poison to young minds by bringing to the support of Universalism the sanction of the Bible. Paul tells us of false teachers being transformed into angels of light, 2 Cor. xi, 13, 14, “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.”

I feel that I have discharged my duty to you as a dying man; and now I beseech you to give up these heresies instantly, and embrace the doctrine of salvation and truth which is in Jesus Christ.

#### REMOVALS.

We see it announced in the last Trumpet, that Br. A. Case, of Danbury, has received an invitation to become the Pastor of the Universalist Society in Plymouth, Mass.

Br. J. M. Austin, of Montpelier, Vt. has accepted an invitation to settle with the Universalist Society in Danvers Mass. (south Parish.)

#### AN UNGRATEFUL SON.

Once on a time, there was a man who had a family of ten children, on whom he doated with the fondness of parental affection. He was very wealthy and every thing which wealth and the tenderest kindness could do for the happiness of the children was done by the parent. It came to pass that the parent found it necessary to take a journey to a far country and leave the family alone for a season. He promised that he would make all diligence to return. He assured them that the land where he was going was a land of delight, and he intended to purchase an estate and fit up a mansion for his family, and the moment this was done, he would come and take them along with him to the better and happier country. He left them saying, “My peace be with you.”

He had not been gone long before the eldest son called the family together and said he had a message from his father which he would lay before them.

The children flocked around him, and with a solemn look and voice he addressed them as follows:

“I perceive with sorrow that you are all resting in confidence that our father will take care of us all, and make us happy; and you are

giving yourselves no trouble about your welfare. It is time that you were awake lest this carnal security prove your ruin. I have heard from our father and I am credibly informed that he is as he saith, preparing a mansion for us; but it is not such a mansion as you anticipate. It is divided into two parts, one of which is none other than a furnace of fire. In that furnace he is going to burn five of his children alive; and the other five, myself among them, will be his favorites and roll in affluence, and enjoy his presence and smiles. But you, ye reprobates, he will torment and render as miserable as his power is able.”

Such was the solemnity of voice and manner with which the speaker delivered his message and declared it came direct from his father, that the children believed the story, and from that hour joy departed from that house. Can you kind reader imagine a more wicked or ungrateful son than this? He made the lie himself and told it to the children that he might make gain of them by selling to his brethren his interest with the father on their behalf. He was a wicked child and of all the family deserved most the displeasure of the parent. Think of this when thou hearest men tell a similar story of thy Savior, who has gone to prepare a mansion for you, in that country where the wicked cease from troubling and the weary are at rest.—*Inquirer and Anchor.*

#### THE LECTURES.

So far as we can learn, considerable interest is manifested to have the recent discussion between Br. Sawyer and Mr. Slocum published. We have full notes of the last course, and the only hesitation is in consequence of its extreme length. We shall determine whether to publish it in a week or two.

\* \* Br. Hillyer’s correspondence is necessarily postponed this week.

The Connecticut Association of Universalists will hold its annual session at Tolland, Conn. on Wednesday and Thursday (29th and 30th) of April inst.

#### Died.

In New-York, on the 19th. ult. Mrs. LOUISIANA V. wife of Mr. John Mead, and daughter of Mr. Thomas Robertson, aged 21 years.

In New-York, on the 30 h ult. NELSON, only child of Widow Eliza Adams, and grand child of Mr. John Mallory, aged 4 years and 2 months.

In Posey, Switzerland county, Indiana, March 5th, CHARLES HENRY, son of Jonathan Dibble, formerly of New-York city, aged 21 years.

In N. York, on Friday, the 27th ult. CHARLOTTE ELIZA, daughter of Anthony J. Quackenbush, late of the city of Albany, aged 17 years. In the death of this cherished child a father and mother are called to mourn the loss of their first-born. Short but intense was the period of her sufferings. Not more than four months since, she was enjoying a perfect state of health, when a sudden cold was followed by a rapid decline. In the latter stages of her sickness, her bodily distress was extreme, but she endured it with a degree of fortitude beyond her years. She wept not, she murmured not; but seemed to forget her own pain, in the anguish which she saw in her sorrow-stricken parents. As she had been brought up in the belief of a world’s salvation, she calmly awaited the summons which called her hence, and resigned her pure spirit with full assurance of blessedness into the hands of Him who gave it. Thus was she “cut down like a flower” but the remembrance of her virtues has left an enduring fragrance. May the God of all compassion, administer to the afflicted parents and sisters the consolations of his grace! The “Religious Inquirer and Gospel Anchor,” will please to insert this obituary notice. C. F. L. F.

#### Religious Notices.

Br. Matthew H. Smith, of Hartford, Conn. will preach in this city, (New-York,) on the third Sabbath in April, (19th.)

Br. C. F. Le Fevre, will preach in Troy, third Sabbath in April, (19th.)

Br. F. Hitchcock will preach in Newark, the 1st Sunday in April, (to-morrow.)

Br. L. C. Marvin, will preach in Newark the 2d and 3d Sabbaths in April.

Br. Bulkley will preach at Flax-Hill, Norwalk, the 2d Sabbath in April (12th) morning and afternoon, and at the School House near Mr. John Mallory’s in the evening; at New-Canaan, Monday evening 13th; at Saugatuck, Tuesday evening 14th, and at the School-House near Mr. Mallory’s again on Wednesday evening.



Original.

**"GOD IS LOVE."**

Love is the name and nature too  
Of Him who is the God of love;  
The thing which love conceives to do,  
Justice and wisdom both approve.

Love first devis'd the scheme divine  
To rescue fallen, erring man,  
To raise his soul to themes sublime,  
And view the wonders of this plan.

A plan of love divinely fair,  
Resplendent, glorious, and complete;  
A plan of grace which shall prepare  
The soul of man his God to meet.

Love glows in every radiant star  
That studs the diadems of night—  
Those nightly watchers from afar  
Proclaim this truth in twinkling light.

Love glows within the burning sun,  
The bright and glorious orb of day—  
In each ray of his light begun,  
As well as in his setting ray.

Love reigns throughout all nature's realm,  
Undim'd and bright its lustre shines;  
How doth the view our mind o'erwhelm,  
Drawn by her hand in fairest lines!

Love proves the labor of a God,  
In heaven and earth and air and sea;  
His power, exerted by a nod,  
Shall see accomplished his decree.

Love shall complete what love began,  
And, in due time, again restore,  
To God his erring creature man,  
To wander and to stray no more.

Love shall attend his steps while here,  
Through the meanderings of his way,  
And softly whisper in his ear,  
To banish slavish fear away.

"Trust me, thy Father, Savior, Guide—  
With confidence on me depend,  
And all your wants shall be supplied—  
I can sustain and I defend!

"The doating mother may forget  
Her helpless offspring for a time,  
But I, thy God, will ne'er permit  
My thoughts to turn away from mine." A. B.  
New-York, Feb. 1835.

**THE RECONCILIATION.**

"Well, I think it's likely; but don't tease me any more. Your brother has married a poor girl, one whom I forbade him to marry, and I won't forgive him if they starve together."

This speech was addressed to a lovely girl scarcely eighteen; beautiful as the lily that hides itself beneath the dark waters. She was parting the silvery locks on her father's high handsome forehead, of which her own was a miniature, and pleading the cause of her delinquent brother, who had married in opposition to her father's will, and had consequently been disinherited. Mr. Wheatly was a rich old gentleman, a resident of Boston. He was a fat good natured old fellow, somewhat given to mirth and wine, and sat in his arm chair from morning until night, smoking his pipe, and reading the newspapers. Sometimes a story of his own exploits in our revolutionary battle filled up a passing hour. He had two children, the disobedient son, and the beautiful girl before spoken of. The fond girl went on pleading:

"Dear father, do forgive him; you don't know what a beautiful girl he has married, and ———"

"I think it's likely," said the old man; "but don't tease me, and open the door, a little, this plaguy room smokes so."

"Well," continued Ellen, "won't you just see her now?—she is so good; and the little boy he looks so innocent."

"What did you say?" interrupted the father, "a boy! have I a grand-child? Why, Ellen, I never knew that before! but I think it's likely. Well, now give me my chocolate, and then go to your music lesson."

Ellen left him. The old man's heart began to relent.

"Well," he went on, "Charles was always a good boy, a little wild or so at college, but I indulged him; and he was always good to his old father, for all he disobeyed me by marrying this poor girl; yet, as my old friend and fellow-soldier, Tom Bonner used to say, we must forgive. Poor Tom! I would give all my old shoes I have got, to know whatever become of him.—If I could but find him or one of his children! Heaven grant they are not suffering! This plaguy smoky room, how my eyes water! If I did but know who this poor girl was, that my Charles has married; but I have never inquired her name. I'll find out and ———"

"I think it's likely," said the old man.

Ellen led into the room a beautiful boy, about two years old. His curly hair and rosy cheeks could not but make one love him.

"Who is that?" said the old man wiping his eyes.

"That——that is Charles's boy," said Ellen, throwing one of her arms round her father's neck, while with the other she placed the child on his knee. The child looked tenderly up into his face, and lisped out,

"Grand-pa, what makes you cry so?"

The old man clasped the child to his bosom, kissed him again and again. After this emotion had a little subsided, he bade the child tell his name.

"Thomas Bonner Wheatly," said the boy, "I am named after grand-pa."

"What do I hear?" said the old man, "Thomas Bonner, your grand-father?"

"Yes," lisped the boy, "and he lives with me at ———"

"Get me my cane," said the old man, "and come Ellen; be quick, child."

They started off at a quick pace, which soon brought them to the poor, though neat lodgings of his son. There he beheld his old friend, Thomas Bonner, seated in one corner, weaving baskets, while his swathed limbs showed how unable he was to perform the necessary task.—His lovely daughter the wife of Charles, was preparing their frugal meal, and Charles was out seeking employment to support his family.

"It's all my fault," sobbed the old man as he embraced his friend, who was petrified with amazement.

"Come," said Mr. Wheatly, "come all of you home with me, we will all live together, there is a plenty of room in my house for us all."

By this time Charles had come. He asked his father's forgiveness, which was freely given, and Ellen was almost mad with joy.

"O, how happy we shall be!" she exclaimed, "and father will love our little Thomas so, and he'll be your pet, won't he father?"

"Ay," said the old man, "I think it's very likely."

**HUSBANDS AND WIVES.**

Henry V. passed in the circle of his acquaintance as one who was governed by his wife; the men called him hen-pecked, and the women quoted his lady as an example of a clever person, who knew how to manage her husband. It is thus that people often judge: the married individual who has the misfortune to have an incorrigible partner, is called weak because he submits to what cannot be remedied, though his submission evinces his superior strength of mind; while the incorrigible person, who is endured as an incurable evil, is called clever, because she destroys her own happiness, and interrupts that of all around her, by the indulgence of a bad temper and false view of subjects, incompatible with cleverness, in the proper acceptation of the word. If we reflect on all the examples of husbands or wives that have been most govern-

ed, we shall find that the submitting party was the most clever, and the governing one the most weak; unless, where the latter was so gentle that the sway was not apparent, the person following the poet's *beau ideal* of the wife

"Who never answers till her husband cools,  
And though she rules him, never shows she rules."

A jealousy of being governed, and a desire of governing, are in general most frequently to be found in weak minds of both sexes; and this love of rule joined to obstinacy, another characteristic of feeble intellect, render such persons so incorrigible, that passive forbearance is all that remains to a husband or wife, so unhappily "paired, but not matched." Let not, however, persons so borne with rejoice in the belief that they are clever, but be thankful to the strength that yields to their weakness.

**REVISED EDITION****Of Notes and Illustrations of Parables**

Just published, and for sale at the Trumpet Office, the Revised Edition of the work entitled "Notes and Illustrations of the Parables of the New-Testament, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE."—382 pages large 12 mo. at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New-Testament are explained at length in this work, and illustrated by appeals to the sacred scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from orthodox commentators, of great respectability, to show that they have explained them as Universalists now do. Examine for yourselves. Boston, Sept. 1834.

For the above work for sale at No. 2 Chatham-Square, N. Y.

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